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Understanding Miracles, Spiritual Gifts, Signs and Wonders

Paul Birston

Our Miraculous Universe, Lives and Prayer

“**I**n the beginning, God created the heavens and the earth” (Genesis 1:1). The universe had a beginning. Scientists, however, including Albert Einstein, used to think the universe existed in a static “steady state.” An eternal steady state universe was thought essential for the gradual processes of the theory of evolution to work. Subsequent research by Einstein, Georges Lemaître, Alexander Friedmann, Edwin Hubbel and others, discovered the universe is not static but expanding. Scientists now understand that the universe had a beginning as the Bible says (Genesis 1:1ff; John 1:1-4ff). In this sense, the existence of the universe itself is a miracle: its beginning was miraculous, a one-time special event, not a normal everyday occurrence.

Hebrews 11:3 says, “what is seen was not made out of things which are visible.” Everything visible came from the invisible. Science concurs: the vast 94+/- billion light year wide and expanding universe came from energy compressed into virtually nothing. Matter and life are made up of unseen energy governed by coded information as in the millions of bits of information encoded in our genes. The same God-given principles of physics govern the movement of atoms and galaxies. Scripture ties the creation and sustaining of the universe directly to the mind of God, to information originating with Him. “God said, ‘Let there be light’; and there was light” (Genesis 1:3; cf. John 1:1-4ff; Colossians 1:15-20).

Genesis 1-12 records many momentous changes to the earth, individuals and nations. One interesting example illustrating this

from astronomy is the 180km+ wide Chicxulub asteroid or comet impact crater in the Yucatán Peninsula. The time of the impact and the sudden climate change it caused correspond precisely with the mass extinction of many species, including non-avian (non-bird-like) dinosaurs at the beginning of our present geological era. As Genesis reveals, cataclysmic events shaped the earth and life upon it, not with one smooth transition but with dramatic sudden changes.

While the universe and we ourselves are miraculous from the beginning, God has acted through subsequent history in miraculous ways. Because God is the Creator of all life and is beyond space and time, a miracle to us is not unusual to Him. It represents a point in time when, for His specific purposes, He supercedes what we call the “normal” (which is really miraculous in itself). If prayer works, and it is shown scientifically to work, God is still intervening miraculously in “normal” everyday life today.

God’s Miracles and Covenant Changes

Most significant miraculous activity in the Bible happened in the ministries of Abraham, Moses, Jesus and His Apostles who brought in the three most important covenants: faith, law and grace through the gospel. The foundation of the good news is a miracle: Christ died for our sins and God raised Him from the dead. God confirmed His covenants and the words of Abraham, Moses, Jesus and the Apostles by miraculous signs and wonders and spiritual gifts. To the Apostles, Jesus gave miraculous gifts, “the signs of a true apostle” (2 Corinthians 12:12) and the ability to bestow miraculous powers upon others to confirm God’s Word and

advance the cause of the gospel by signs that lead people to believe in God. In Acts, miracles are almost always followed immediately by the preaching of the gospel and people believing or rejecting this good news. Signs and wonders are also something people speak against when they reject God. Jesus Himself was a “sign to be opposed” (Luke 2:34) but He also did many signs that led people to believe in Him (cf. John 20:30-31; 21: 24-25). God testified to the word of this salvation “by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will” (Hebrews 2:4).

Miraculous Spiritual Gifts

Paul calls the miraculous spiritual gifts *charisma...pneumatikon* (Romans 1:11) or simply *pneumatikoun* (the “spirituals” in 1 Corinthians 12:1). Note the similarity of the Greek word for spiritual to our word pneumatic for that supported by air. In both Hebrew and Greek the word for Spirit is connected to breath and wind, the movement of air. God is Spirit and breathes life into us and into His Word (2 Timothy 3:16 where “inspired” is literally “God breathed”). The miraculous spiritual gifts were given for the New Testament era to confirm God’s Word, build up the body of Jesus Christ, His church and as signs to believers and unbelievers (1 Corinthians 14:22) before the coming of God’s perfect complete gift of His Word (1 Corinthians 13:10; Hebrews 2:1-4; 1 Peter 1:19). These miraculous gifts included: miracles (*dunameis*, cf. “dynamite”) or works of power, gifts of healings, prophesying, tongues and interpretation of tongues.

Gifts of healings were the certain and often instant healing of dis-

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eases and infirmities. These healings brought glory to God and often resulted in people believing in Jesus as we see in both the Gospels and Acts. The Bible frequently refers to miracles as signs (*semeion*, cf. semantic) or attesting miracles. Like signs, miracles point to something, most notably the power and glory of God and the saving power of the gospel of Jesus through His death, burial, resurrection, ascension and reign. Miracles and healings from God were for His purposes and glory, never for personal gain or selfish exaltation, though false signs and wonders were frequently done for these reasons by those who opposed God (Matthew 24:24; Mark 13:22; 2 Thessalonians 2:9; Revelation 19:20).

Tongues, Prophecy and Revelation

Acts 2:3-4 records that on the Day of Pentecost tongues of fire rested on the Apostles and they began to speak in other tongues. The word for tongues is *glowssa*, defined as: 1) "an organ of speech," 2) a "body of words and systems that makes up a distinctive language" of a particular people, or 3) "an utterance outside the normal patterns of intelligible speech and therefore requiring special interpretation, ecstatic language, ecstatic speech, tongue" (Bauer's lexicon). In Revelation, John frequently uses "tongue" in connection with people from different nations. Acts 2:6 and 8 record that people from many different countries heard the Apostles speaking to them in their own language, the word *dialektos* from which we get our word dialect. In 1 Corinthians 14:6-16 and 26-28 Paul explains that there is a type of tongue, *glowssa*, that is an ecstatic spiritual language used in prayer or in receiving a direct revelation from God. In the first use, the person praying profits but others don't understand the meaning of the tongue. In the second case, an interpreter translated the tongue into an intelligible message to edify the church.

Paul emphasizes prophecy because

it edifies the church and convicts those outside the church of God's power giving them cause to believe, repent and worship God (1 Corinthians 14:24-25). Of all the miraculous spiritual gifts, believers should desire to prophecy (1 Corinthians 14:1ff). Prophecy may involve foretelling future events God plans to bring about or forth-telling God's known truths to call His people back to Him, to holy living and works of justice and compassion. The latter aptly describes much of the work of the Old Testament prophets.

In the first century A.D., God was still in the process of revealing His Word through Jesus and His Apostles and the other Gospel writers. The Scriptures Paul refers to are the books of the Old Testament. We have God's complete revelation in the Old and New Testaments. Prophecy, tongues and the other miraculous gifts are no longer required. Hebrews 2:1-4 and Revelation 22:18-19 emphasize the closure and completeness of God's Word. We are extremely fortunate to hold in our hands what the early church did not yet have in its entirety.

God's Grace and Gifts Today

Foremost among God's gifts are the miracle of Jesus' death and resurrection and the eternal life it brings us. He gives each of us non-miraculous spiritual gifts for serving Him and others and building up the body of Christ (Matthew 25:34-36; Romans 12:3-8; Hebrews 13:1-3; and 1 Peter 4:10-11). God empowers us to feed and cloth the poor, visit the sick and imprisoned, to serve, preach, teach, exhort, encourage, lead and to show mercy

and hospitality. Paul says, "we have gifts that differ according to the grace given to us" (Romans 12:6). The word for grace (*charis*) can also mean gift. Another word for gift (*charisma*) is from the same word family whose root is *chairou*, "I rejoice, I am glad!" We are saved by His grace, have gifts by grace and minister by His grace (1 Corinthians 15:10). We never reach a point where we don't need His grace. No wonder grace, His gifts and salvation are connected with joy! "Thanks be to God for His indescribable gift!" (2 Corinthians 9:15).

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The Pastor Label

Wayne Turner



Almost anyone who has been in fulltime ministry has had the experience of being addressed or introduced as “pastor.” This is one of those words that is used to refer to a function, role or religious title. If you think about it, you can likely see that in this term, there are social, religious, Biblical and non-Biblical ideas. What seems to be happening increasingly is that this word is being borrowed by church members who do not know what it means, where the current use originated nor how it is used in the Bible. However, if we are interested in “restoring New Testament Christianity,” it seems that we should be aware of the term and, for clarity, use it only in the Biblical sense.

In the non-Catholic world, pastor is normally used to refer to a role that might be understood as minister. Miriam-Webster’s Dictionary defines pastor as a “spiritual overseer, a clergyman serving a local church.” In some religious groups, it is both a position of responsibility and authority.

First, we should note that pastor is a Biblical term. It is translated from the Greek word for shepherd. It is used by Paul when he says that Christ “gave some to be apostles ... prophets ... evangelists ... pastors and teachers” (or possibly pastor-teachers) (Ephesians 4:11). Earlier, in 2:20, he identified apostles and prophets as part of the foundation of the church, “with Christ Jesus himself as the chief cornerstone.” Preachers, shepherds and teachers were, then, ongoing functions for the church. When Paul addresses the elders of the church in Ephesus, in Acts 20:28, he tells them to “watch over ... all the flock of which the Holy Spirit has made you overseers” and then to be “shepherds of the church of God.” Similarly, Peter, speaking as an apostle (1 Peter 1:1) and elder (5:1) tells elders to “be shepherds of God’s flock that is under your care” (v. 2). It is significant that in both of these passages, three terms (elder, overseer and shepherd) refer to the same leadership group in the church. The qualifications for this role are given by Paul to Timothy and Titus. Further, as has been noted through Restoration history, in the Bible, there appears to be a plurality of elder/overseer/pastors in each individual congregation.

The role of elders is separate and distinct from the role of evangelist or minister (of the Gospel) or even preacher. As is often pointed out, the term elder denotes one who is older, while Timothy, referred to as

an evangelist, is young. Timothy is never referred to as a shepherd/pastor. He is given the responsibility of appointing qualified men to serve as elders. Similarly, Titus is to “appoint elders in every town” (1:5).

There is a significant difference when one compares how pastor is used in the Bible and how it is often used today. What becomes clear is that two roles that are distinct and separate in scripture have been blurred together, with the responsibilities and authority of elders being invested in the minister. Thus, the minister is identified and given the title Pastor.

Often, people associate roles/functions with titles. However, in the church, titles tend to elevate people over one another. In Matthew 23:8-12, Jesus taught about using titles like Rabbi, Father and teacher (which could be reasonably extended to reverend, pastor, etc.). We are all brothers, and are all equally subject to God, as Father, and Christ, as Teacher. Therefore, Jesus said that his disciples should not use titles.

Many people see the distinction between terms and even roles as unimportant. They are not concerned with learning what is Biblical. They are familiar with the term pastor, and words like minister and evangelist seem obscure if not even a little scary. To them, minister sounds formal and stuffy, while evangelist brings negative images of high-pressure television evangelists to mind. But, even a word like pastor has negative stereo-types. In reality, it is challenging for

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When Peace Like a River

Horatio G. Spafford was born on October 20, 1828, in North Troy, New York. He became a lawyer and moved to Chicago and invested heavily in real estate. The Chicago fire of 1871 wiped him out financially as it did many others.

In 1873 he planned a family trip to England, however, a business problem delayed his departure. His family went ahead and he planned to join them soon. Their ship was struck by a British iron sailing ship, the *Lockhearn*, and sank in 2 hours. His four daughters, along with 222 others, perished but his wife survived. When she could, she cabled her husband with these words "Saved alone. What shall I do?"

He quickly made arrangements to join his wife and on the way the captain of the ship pointed out the area where his wife's ship had gone down. According to the story, he went to his cabin and wrote the words to the beloved hymn, "It Is Well With My Soul".

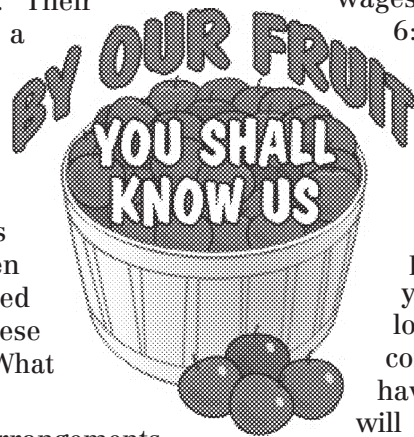
This song is all about faith and, even though it may be his feeling of personal trial that helped inspire him, the song does not dwell on life's sorrows and trials but focuses attention on peace through the sacrifice of Christ and the anticipation of His glorious second coming.

Peace is the third named aspect of the fruit of the Spirit. Peace (contentment) go hand in hand, yet, while highly prized, peace often seems elusive...Why? The simple answer

is because people seek it where it cannot be found. The world's view is that these are found in money, possessions, power, prestige, jobs etc. The truth is that it is impossible to be completely free from problems while living on this earth if we focus on the earthly.

The Bible gives good advice for finding peace: John the Baptist in Luke 3:14—"Be content with your wages"...Paul in 1 Timothy 6:8—"If we have food and clothing, with these we will be content". The advice of Hebrews 13:5 flies in the face of the world's view of where peace is found, "Keep your life free from love of money, and be content with what you have, for he has said, 'I will never leave you nor forsake you'".

Consider this warning and instruction from Paul, "But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness" (1 Timothy 6:6-11 ESV).



We should take note that the Bible not only identifies contentment as a virtue, but also as a command.

See in Paul one who took this command to heart. In Paul's expression of thanks to the Philippians (written from prison) we see a man content in spite of his circumstances. In the conclusion of Philippians Paul gives some principles for personal peace. First was confidence in God's Provisions—Philippians 4:10, 11. The Philippian Church had supported Paul in his work but had stopped for some reason. At this point they renewed their support and Paul's attitude reflects his patient confidence in God's providence—a manifestation of divine care or direction. God's providence is not miraculous as it does not disrupt the natural order. It is the result of God's working through His people at the right time and place.

A good example is Esther. Esther saved the nation of Israel because she was willing to put her life into the hands of God and speak for her nation. (If you don't know this inspiring story, read it in the book of Esther). She was encouraged by Mordecai, "For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" (Esther 4:14 ESV). She was God's provision for saving the nation.

Trusting God to work through His people brings peace and contentment to the believers.

Secondly, peace belongs to those who are thankful for enough—Philippians 4:11. Paul's peace was not affected by the physical deficiencies of his life. He shows the same attitude as the Shunammite woman when, in a gesture of goodwill and reward, Elisha asked if he could speak to the king or commander on her behalf because of service given. Her response—"I dwell among my own people"—2 Kings 4:13. Such a response is incomprehensible

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Articles for this page or reactions to it should be sent to Virginia Hipwell, at GHbywomen4women@aol.com

Gingerbread Houses

You will find them popping up in many places at this time of year. Magazine covers, cooking shows, bakeries, malls and homes. Apparently spawned by the story of Hansel and Gretel, gingerbread houses have become popular Christmas decorations in North America. These edible edifices range from simple cottages built in children's craft classes to elaborate, detailed replicas of actual buildings. No matter how plain or fancy, these modern-day creations are interesting elements in holiday displays, but unless you pig-out on them, they pose no danger to nibblers.

Such was not the case with the life-size house discovered by Hansel and Gretel. The food house in the old German tale published by the Brothers Grimm was the home of a wicked witch. It had been designed to attract children for her to capture

and eat, which was what happened to Hansel and Gretel (although they managed to escape before being eaten). The appetizing abode was a mask for evil. The reader is made aware of the house's purpose. It is only the story's characters who are endangered by the witch's ruse. Unfortunately, the "gingerbread houses" in current popular literature (including movies, TV, etc.) disguise subtle dangers for the readers (or viewers) not just for the story characters.

Vampires, zombies, magic arts (this refers to black magic, not Penn & Teller type illusions), witchcraft and mysticism have become popular themes for fiction. Much of it is marketed to children and teens. Characters which at one time were the fright element in horror books or films have been repackaged as charming, loveable story stars. Like

the Grimm's gingerbread house, these stories put an appealing cover on evil which lures in unsuspecting victims.

Born of dark voodoo myths, zombies now appear openly on Main Street, or at least costumed impersonators do. This past summer, a community in our area held a Zombie Day as a charity fund-raiser. The event was lauded as a huge success as over 100 people participated in a zombie walk and screaming and costume competitions which resulted in raising more than \$2000. The local newspaper devoted the first three pages of its next issue to the day's activities including many full colour photos displaying the gory costumes. Participants shown in those pictures ranged in age from two years through adult.

But isn't this just harmless fantasy, like dressing up for a costume party? The young man who won the costume competition for the youth division was quoted in the paper as saying, "I've always wanted to dress up as a zombie and act as a zombie and this was an excuse to do it."¹ Is this the sort of thing we would want our teens to desire? Such interests are certainly unhealthy if not harmful.

Even though they are fictitious, portraying such characters as alluring rather than repulsive increases their ability to warp malleable minds. One girl responded to an online article with the following confession. "okay, twilight has seriously distorted my view on guys! I'm going to be single forever because I'm waiting for Edward, who, as we all know, doesn't exactly exist. O_O -cries- EDWARD! I'm going to have to settle for a guy who isn't immortal and a vampire. :("² Not everyone who read or watched Twilight became obsessed with Edward Cullen, but many did. Although some may be more strongly affected than others, everything we read or watch does affect us. Just as anything we eat affects our body, everything we feed our mind affects it.



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So, is it wrong to entertain ourselves with stories about vampires, zombies, witches and warlocks? To answer that, we need to ask some other questions. First, why do you want to? Are you fascinated by such topics? Curious? Caught up in the popularity and hype? WWJD? Is this the sort of material a Christian should be feeding his/her mind? (Philippians 4:8). We must not overlook the fact that no matter how handsome the vampire or endearing the boy sorcerer, they are partakers in the dark forces of evil. The most important question is, of course, what does the Bible say?

Because the nations all around them relied on such things, God made His view of occult practices very clear in the law of Moses. "Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you." (Deuteronomy 18:10-12 NIV 1984). We do not find such a detailed list in the New Testament, but we are warned that witchcraft is an act of the sinful nature (Galatians 5:20) and that no one who practices magic arts (again the reference is to witchcraft, sorcery, etc., not slight of hand illusions) will enter the Kingdom (Revelation 22:15) but are destined for the fiery lake of burning sulfur (Revelation 21:8). We are also told to avoid every kind of evil (1 Thessalonians 5:22). Not only are we to avoid it, we are to hate it (Romans 12:9). No matter how much zombies, vampires, sorcerers, etc. have been softened to make them palatable to our children, they are still products of darkness.

Consider the example of the some new Christians described in Acts 19:19. They got together and burned all their sorcery books. Even though

the books were worth a large amount of money, they didn't put them on e-bay, they destroyed them. We do not know what Paul and his co-workers had taught them to cause them to do this, but whatever it was, they realized that sorcery should not be a part of a Christian's life. By burning the books, they also prevented the material from influencing the lives of others.

Although he was speaking of food sacrificed to idols, Paul's admonition in 1 Corinthians 10 could be applied here. He points out that idols are nothing and their sacrifices are nothing (verse 19). However, Paul states that the sacrifices were in reality being offered to demons and therefore participation in those sacrifices (sharing the food) connected one to demons and so he warns, "I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. Are we trying to arouse the Lord's jealousy? Are we stronger than he?" (1 Corinthians 10:20b-22 NIV 1984). Like those idols, vampires, zombies, etc. are fictitious. And also like the idols, they have demonic connections.

Back to the question of 'is it wrong'. Consider Paul's words in the next verse, "Everything is permissible"—but not everything is beneficial. "Everything is permissible"—but not everything is constructive" (1 Corinthians 10:23 NIV 1984). Ask yourself as you choose a book or movie, etc.—Is it beneficial? Is it constructive? BEWARE the gingerbread houses that hide dangerous evil!

¹Grimsby Lincoln News, Wednesday, August 28, 2013, page 4, "Zombie Day a Success"

²Comment on online article entitled "50 Edward Cullen Characteristics That Every Guy Should Have" as reported in What Are You Waiting For? By Dannah Gresh, WaterBrook Press, 2012, page 36.

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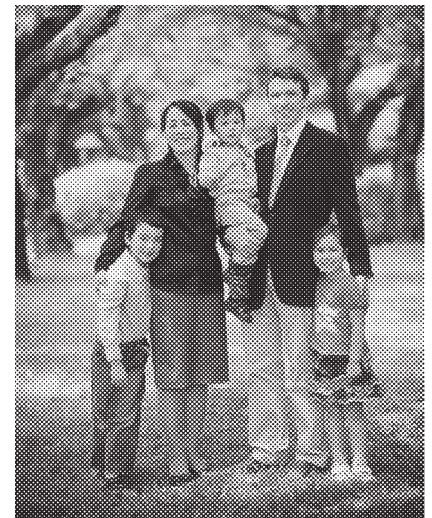
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Too Close for Comfort

Edwin Broadus

When we read the Bible, we often encounter people of flawed character, who, when we think about it, have flaws enough like ours that it makes us uncomfortable. The older brother in the Parable of the Prodigal Son who couldn't bring himself to celebrate when his wayward brother came home, or the priest and Levite in the Story of the Good Samaritan who were so focused on carrying out their prescribed religious duties that they couldn't take time to stop and help a wounded man, or the successful farmer in the Parable of the Rich Fool who found no better use for his bumper crop than to increase his retirement savings.

Another story that can make us uncomfortable is that of Jonah, the prophet, who tried to run away from God rather than preach to the Assyrians in Nineveh, and who, after he finally went to preach to them, sulked when God forgave them. Once we begin to look at his attitude and behaviour toward another race, many may find that he was too much like us for our own comfort.

Jonah was from Gath-hepher, near Nazareth, and he lived during the reign of Jeroboam II (793-753 B.C.) in Israel's northern kingdom (2 Kings 14:25). God told him to preach to Nineveh, across the Tigris River from modern-day Mosul, Iraq. This was a long distance northeast of his home, and when God told him to go preach to the people there, he instead booked passage on a ship headed as far west as he could go, to Tarshish, which was likely in Spain.

It was not fear that led Jonah to try to run away from God and God's mission for him, but, as far as he was concerned, it was a matter of principle. As he later told God, "I fled

to Tarshish at the beginning, for I knew that you are a gracious God and merciful...ready to relent from punishing" (Jonah 4:2). For Jonah, it was a matter of principle that the people of Nineveh be punished for their sins, but he anticipated that God would forgive them if they repented, so he did not want to do anything that might lead to God's forgiveness.

How often do we hear people rationalize bad behaviour by claiming they are upholding some godly principle? Some even take friends or brothers to court, sue them, and then say, "It's not the money—it's the principle of the thing." This was Jonah's self-righteous stand—behaviour that some may find "too close for comfort."

Jonah's problem was not poor theology. He knew that Yahweh, the God he worshiped, is "the God of heaven, who made the sea and the dry land" (Jonah 1:9). He understood that God is not limited to a small

country like Israel but is the God of the whole world, because He created everything. He also knew that God is gracious, merciful, slow to anger, abounding in steadfast love, and ready to relent from punishing (Jonah 4:2). His problem was not his theology, but his failure to live it.

Some may wonder why, if he believed that God is Lord of the entire universe, Jonah thought he could run away from Him. And if he believed God is loving and merciful, how could he himself be so harsh and unforgiving? But we can be just as inconsistent as Jonah was. For example, if we believe that God will someday judge the world, why would we live as though we will never have to give account for what we say and do? Or, if we believe that God is merciful and forgiving, how can we refuse to forgive those who sin against us? When we think about these things, Jonah's inconsistency can be too close for comfort.

Jonah's problem was, in part, that he was petty and self-centered. This becomes apparent when we look at what made him happy and what made him angry. After he complained to God about not destroying Nineveh, he sat outside the city, mad enough to die, waiting to see whether God would change His mind and wipe out its inhabitants. Then, when God caused a bush to grow up to give him shade from the hot sun, this made Jonah very happy (4:6). But when God took away the bush, it made Jonah angry enough to die – as angry as he was when God did not destroy Nineveh (4:1-3; 8-9).

Jonah had another problem—he was an ingrate who failed to see all that God had done for him. This gets to the very heart of the story, for the book of Jonah is not about a large fish that swallowed a



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man or about a man being swallowed by a fish and living to tell about it. It is about a loving God who does not give up on His people, whether they are the foreigners in Nineveh or His chosen prophet.

One of the great Hebrew Old Testament words, *hesed*, used some 250 times in the Bible, is found in Jonah 4:2. It is translated “steadfast love” in the RSV, NRSV, and ESV, “love in the NIV, and “mercy” in the KJV and NKJV. It is covenant love, love that does not give up. With humans it is best evidenced in life-long faithful marriages or in parental love that does not give up even on a wayward son or daughter. This love is demonstrated in God’s forgiveness of the penitent people of Nineveh, but it is demonstrated even more in God’s dealings with Jonah.

We might think God should have punished Jonah immediately for refusing to go on the mission God gave him. This is what Jonah must

have thought God had in mind when the great storm came up on the Mediterranean Sea when he was trying to run away from God. In one of his better moments he told the sailors that the storm was his fault and that they should throw him overboard so that not all would perish (1:4-16). But God did not send the storm to take Jonah’s life. Nor did He send the great fish to swallow Jonah for this purpose. He was working with him to bring him to repentance, and after Jonah was delivered from the stomach of the fish, he repented to the extent that he grudgingly went to Nineveh and preached God’s message.

But God was not yet through with Jonah. He wanted to change his heart as well as his behaviour. This is why He did not give up on the prophet when he fumed because God did not wipe out the people of Nineveh like Jonah wanted Him to do. Instead of giving up on Jonah, the Lord blessed him by providing a bush to give him

shade from the hot sun and then taking it away to try to lead him to repentance. As God explained, the bush was an object lesson to help the prophet see how important it is for God to be concerned about a great city like Nineveh. Thus, even as the story ends, God still had not given up on Jonah.

The book ends with a question. We don’t know how Jonah answered it. The intent must have been to leave the question unanswered, for it was not only one for Jonah, but also for all Israel, whom God intended to be a light to the nations, not only with a message to them, but with a heart-felt desire for their salvation. And if we are reading the story as we should, it is also a question for our instruction and admonition. If we find the question too close for our comfort, may our response be to repent and become more like the God of steadfast love and repentance. How will we answer?

– Burlington, Ontario

Editorial... continued from page 4

someone who is not part of the church to see the differences, without being subjected to a lengthy explanation. Is that the point?

Do we imagine the early Christians trying to explain to their secular counterparts about the different roles in the church? Certainly, in writing to Christians, Paul identified himself as an apostle. But did he do so to the Jews, Greeks, Romans and others he spoke to? Would he have introduced himself by his label or role?

In the confusion about religious titles and roles, there may be another way. Part of the message of the Restoration Movement has been that there is something different, a real alternative to the religious world—something simple. The emphasis has been on the Bible, including using Bible terms for Bible things. Given that principle, we do not want to use Bible terms in ways that are not Biblical, like using pastor for anything other than the elders. At the same time, is it necessary for us to go out into the world wearing the terms for our roles almost as titles? Many people around us have no reason to identify or to be comfortable with these terms, which may depersonalize us to them. Don’t we want to connect with them, build relationships, allow them to see us as people? Then, there may be an opportunity to share Christ.

The **Sundridge**, ON
Church of Christ is seeking applications
for the **full time** position of **evangelist**.
Sundridge is located 2½ hours north of
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members hopes to attract a young family
to actively work in the community.

Email applications to
don@gfpreston.com
or phone Don Preston at
1-877-245-2456.

NEWS

- EAST -

by Don Hipwell and Harold Bruggen
Church of Christ, Box 416
Fenwick, ON L0S 1C0
Email: donhipwell@aol.com
or Harold Bruggen at hbruggen@gmail.com

ONTARIO

Bramalea: The congregation's 2013 Life Groups began meeting the week of Sunday, October 6, 2013. Ninety-three individuals have signed up. Groups meet Sunday afternoon, Tuesday evening, Wednesday evening, Thursday evening and Saturday afternoon. To allow members an opportunity to attend a Life Group, Bramalea's Sunday evening meeting and Thursday night Bible classes have been discontinued. Three of our members lost close relatives recently: Lillian Barnes' brother, Ralph; Matilda Ducreay's brother, Joseph (in Dominica); & Jacqueline Mackenzie's father, Stanley Reynolds, in Jamaica.

Fenwick: Many Kids for Christ invitations were handed out from our booth at the Wainfleet Fair and one Bible study was initiated. Some members are collecting aluminium cans to be sold to a recycler. The proceeds will go to Camp Omagh. Homecoming Sunday, October 6, was well attended (69, 11 being visitors) and Max Craddock gave an excellent lesson. A Gospel Meeting,

The ICE LAKE

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Gore Bay, Ontario P0P 1H0
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Ian@IWSWoodProducts.com

"The Value of Godly Choices", was held October 20 through 23, Kevin Cleary was the speaker.

Oshawa (Cedar Park Church of Christ): Brothers Santiago and Marlon Molino have been working with us since August 2012, in the effort to evangelize in the City of Oshawa. We are very happy with the results of their work here with us. Connie Lonsberry was baptized by Santiago on September 29.

Tintern: Tintern welcomes Aaron and Vanessa Maleare and their two boys, Shaye and Rory, as they began their work with Tintern. Aaron is the new associate minister. On Wednesday nights, the children are experiencing a Special Agent program, where we are challenging the kids "to live courageously as God's special agents". Church in the Park, at Charles Daley Park, on September 1, was a great day with lots of friends and family joining Tintern and Beamsville in the outside worship. The Niagara Region is holding free exercise classes for seniors every Tuesday morning at the building at 10 am. Also for senior's, on the second Wednesday of each month, there is a lunch. On September 22, both the BC and the Nicaragua mission teams gave a report on their respective missions. Dylan Pyeatt was able to come back to Tintern and be with the teens that day. See our website and Facebook page.

Celebration of Thanks was on Sunday, October 6. It was a fantastic day shared with friends and family. Tintern organized Christmas shoeboxes for the northern Ontario First Nation's community of Neskantaga. November 2, Living Water held a "Walk for Water" in Beamsville to help raise funds and awareness for the need of clean water in developing countries, but specifically Guatemala. Nine Tintern members are going to Guatemala in March to build a well in Rick McBay's memory. They are seeking donations. Cheques can be sent to Tintern (marked Guatemala) or you can donate through the Canada Helps website button at the Tintern website.

Toronto (Bayview): On September 14 the Ladies' Class resumed after

the summer break. A decision was made to study Nancy Eichman's book, Keeping Your Balance. In Adult Bible Class David Knutson is dealing with the history of covenants in the Old and New Testaments, while Jean Volcy has started the study of Philippians. We have been blessed with these fine teachers and preachers and look forward as well to Geoff Ellis' lessons at the times he is scheduled to teach and preach at Bayview.

Toronto (Strathmore Blvd.): The congregation rejoiced with Amarah Jones, daughter of Hayden and Claudette Jones, at her baptism into Christ in October. Key To The Kingdom went on the road to film on October, 19. Filming was done at the Owen Sound and Meaford church buildings. Plans are to film in Niagara Falls and Fenwick in late November.

Waterloo: This year we are starting an Adopt-a-Student program. Through this ministry our students can receive nurturing from a godly family in one of the most exciting, difficult and transitional times of their lives. They need quiet time away from their hectic academic lives, adult advice and sometimes just home cooking. This is not only a chance to impact our students, but for our families to be impacted in return.

CAMP OMAGH

Board Secretary

Are you looking for an opportunity to serve at Camp Omagh. We are in need of a secretary to serve with our Board of Directors.

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or 905 877 4417



by Marion Waugh
3427-82 Street
Edmonton, AB T6K 0G7
Phone: (780) 637-0867
E-mail: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton (Northside): The Ladies Bible Class has begun. We are studying "A Woman's Heart: God's Dwelling Place" from the Beth Moore Series. The Sunset Bible Institute class is studying the book of Hebrews. Evertt Huffard and Scott Laird were here October 4-6 and led a series of classes on developing a healthy church body. Young, New and Expecting Mums met together for a time of fellowship. Heidi Logan also shared some tips on games and activities for little children. Linda Manimtim held an afternoon tea for the ladies of the congregation. A young couples group has started. A discussion on how to strengthen our relationships as young couples, with each other and with God was followed by fellowship. The Campus Bible Talk has resumed. There are 7 Care Groups meeting in and near Edmonton. Richard Boadu has identified with the church body. Jay and Linda Manimtim have moved back to Edmonton and identified with the church body. Welcome.

BRITISH COLUMBIA

Burnaby: Erol and Debra Dogan, together with Art and Rose Malm, reported an especially outstanding month of work accomplished with and for the church in Jerusalem. They returned on Oct. 4. (See Foreign News page for report and pictures.)

Delta: Delta members recently viewed a thought-provoking movie based on the Minor Prophet, Hosea. The title of the film is "Amazing Love".

Nanaimo: The Dogans of the Burnaby church and short-term missionaries to Israel, reported that the Jerusalem church was very pleased with the work

and studies that Larry Wetten was able to give during his ten-day visit to Israel.

Oakridge: Our October potluck on Oct. 20 was in honour of Allen and Betty Jacobs, long-time missionaries to India. Since that time they have continued to carry the mission of Christians to others from their home in Canada. Twenty young people, adults and children enjoyed a three-day camping trip to Manning Park near the end of summer. A letter of thanks for the congregation's time and effort in keeping Shiena Bacundan and her nine-year-old son, Sheridan, in prayer during a trip to Florida and cruise to Mexico showed how much we depend on each other. She wrote, "It's good to know that we have a family at church that is always there, patiently monitoring the whereabouts of each and every one of us. It feels good to be home and thank God for bringing us back safe and sound, and for watching my home and the rest of my family here. Somewhere in the world there is a disaster happening every minute. We are taking a chance every time we leave our door and our loved ones...the uncertainties of our daily living away from each other, but the only certainty that we can carry on our adventures is that God will be with us always wherever we are...."

Salmon Arm: Kirk Ruch was here Oct. 25-27 to be the speaker for our Fall Lectureship. His topic was on the need for the Christian to understand that we are in a "Spiritual Warfare" in this life and how to best deal with it. His lessons were uplifting and challenging.

Surrey: Julie Lei, a friend of one of our members, Bill Boyd, was taught about salvation in Christ, and requested baptism. She was baptized on Monday, Sept. 16. She was welcomed as our new sister-in-the-Lord the following Sunday. We are urging our young couples and youth to attend our Friday evening Bible studies. In addition to a lesson, fun and interactive activities are also planned each week. After the morning service on Sept. 29, we met for a briefing, prayer and lunch before distributing tracts and personal invitations to our services in our neighborhood. Children's classes were dismissed to hear a sermon on the eldership given by Ron Beckett last

month, as the subject does not seem to be taught to our young people very often, leaving them without a knowledge of exactly who they are, how they are qualified and what their duties are.

Vernon: We were reminded that living as Christians results in involvement in "Spiritual Warfare" throughout our lives by a series of lectures from Kirk Ruch, minister for the Burnaby congregation, on the first weekend in October. To facilitate our being able to start our meeting on—or at least near—starting time, we moved our Sunday Morning Kid's Sing downstairs. This allows parents to take them there and get upstairs again without further delay.

MANITOBA

Winnipeg: The youth had a progressive supper and movie night. They watched and discussed the first part of 6 of the miniseries "The Bible". In following weeks the rest of the miniseries was watched and discussed. Bible Class material and a paperless hymnal CD were sent to the San Fernando church in Trinidad.

SASKATCHEWAN

Weyburn: Wednesday night Bible Study is going through the book "The Story". "It Takes a Village", a Sunday School teaching workshop, with Laurie Fisher, was held September 28. We are collecting mitts and other winter clothing for Gentle Road to distribute in the inner city of Regina. Our annual lectureship was held October 18-20. The theme was "Finding God" based on Deuteronomy 4:29. Keynote Speaker was Allen Close of Lexington church of Christ, Lexington, South Carolina. Key note addresses were: The Creative Nature of God, The Intimate Nature of God, The Forgiving Nature of God, The Strong Nature of God and The Suffering Nature of God. Saturday classes were: Sharing God in the Community by Scott Laird, Communicating God Within His Body by Dave Phillips, God in Your Family by Jamie Lobert, Finding God in the Little Things by Tim Pippus, God in the Age of Technology by Darrell Buchanan and Knowing God (classes for teens) by Chad Celair. There were classes for the children running concurrently.

MISSION NEWS

Barbara Lewis
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Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



ISRAEL: “We celebrated Yom Kippur this week along with the Netivyah (Jerusalem) congregation. On Saturday, we attended



a special three-hour service. And in the city, the Ultra-Orthodox Jews were swinging chickens overhead in a rabbinical rite manufactured to get their sins forgiven. Sadly, the only downside was the fire-bombing attack which took place a couple of minutes down the road here in Abu Tor where we are staying, in which young Arab Muslims found it necessary to attack and destroy a non-Muslim home.

“Larry Wetten arrived this week and quickly jumped into the fray teaching as we all traveled to Bethlehem to meet in a location that was accessible to both residents of the West Bank towns and Jerusalem.

“The Feast of Tabernacles has started up this week and we are witnessing the building of little “succahs” or “booths” all around the city in a commemoration of the Exodus when the children of Israel had to dwell in their tents for 40 years. We are heading north to Galilee on the weekend in order to visit with the Arab congregations in the north and to see the new food and clothing distribution center that has been opened in Cana by our brethren (Hani and Shifa) to assist the poor.” (From Erol & Debra Dogan in Jerusalem Sept-Oct.

PAPUA NEW GUINEA (Lae): “Greetings from dusty, sticky, drippy Lae, where we currently have a unique mix of hot, cold, wet and dry. The weather has brought a multitude of ants back into the house (where do they go when it is raining full time?!), as well as lots of flying fox (fruit bats) back into the surrounding trees. For a couple of days this week, they truly were deafening (similar to, but far more irritating, than seagulls!), and I’m grateful that most of them have moved on!....After a very busy few months, we are now clear

of visitors for the remainder of this year (not that they are bad to have!). The last team arrived on September 5th from Brisbane, and left the following day for ten days in the Waria Valley, based at Asama. The weeks leading up to their arrival were busy, and getting all seven team members into the Waria with their cargo was a bit of a challenge, but in the long run all went well, and they returned healthy and encouraged on the 17th. They held classes for the Christians

from several congregations over the time that they were there, did outreach in an area where the church has never met before, and witnessed seventeen more baptisms (bringing the number in the past two months to twenty-seven). After one day of souvenir shopping and packing in Lae, they returned to Brisbane on the 19th. Three of the team members have been here before, and two others were new to P.N.G. They traveled with Tupolin and Willie Wosse, who acted as translators for the team. This was the first time this team has come without Tom Bunt at the helm, and it was emotional for all of us. Please pray for Tom who has been hospitalized again recently with complications of lung cancer and heart problems.

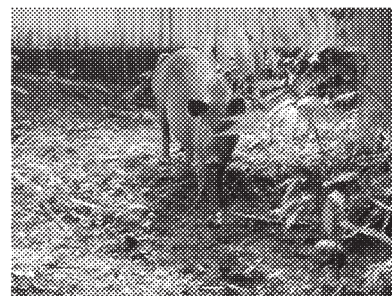
On the home front, I’ve been waging a war in the house against dust and fleas (why is it that flea bombs kill ants but the fleas are still bouncing around?!), and outside of the house against the problematic stray pig that keeps looking for goodies in the lawn. In August, a brother and I spent a couple of days repairing damage done by the pig, as well as vehicles using the lawn to turn around on when it has

been very wet. Despite attempts to get the message to the pig’s owner, it has continued to show up at the most unexpected times, and this week it re-plowed the same area of lawn – twice! - that it had destroyed in July. After spending time on Thursday repairing the damage it did on Wednesday night, it came back again yesterday and did it all again, just twice as much this time! I caught it in the act, and if I had had a rifle, we would be enjoying pork chops right now!

“On a more positive (and less comical) note, after more than a year of work, I have completed translating Jerry Tallman’s book, His Eternal Plan. There is some work left to be done on the book’s diagrams and layout, but it will soon be ready for printing. The Tok Pisin ladies’ class at Boundary Road have used a few of the lessons this year, and they have been well received. In addition to this, the original Tok Pisin song book, which hasn’t been available for several years, is also ready for reprinting. I look forward to seeing both of these available to the church in P.N.G. soon.”—(Partial Report from Ruth Zimmerman, Canadian missionary to PNG for over 10 years. She is sponsored by the Fenwick church in Ontario and the Malaga church in Ballajura, Australia)



2013 Brisbane Team – (front l-r) Catharine and Elvia, (back l-r) Wesley, Tupolin & Willie Wosse, Steve, David, Lito, and Joe Doadoba.



Trouble



(left to right) are: Janet Watson, Macy, Paul, Maegan and Max Bisanti, David and Sally Dunn, Heather, Ted, and Edgar Taeger, Brian, Brianna, Kyle, and Adelaide Wall, Jackie and Paul Wall with Aurora Wall, Stacey and Sean Toohy with Iris Wall, Bob Sandiford, Scott Smith and Marg Sandiford

Southwest Kitchener church of Christ

In recent years, the Waterloo church of Christ has developed a vision of planting new congregations of the Lord's people. Late in the summer of 2012, the Waterloo elders selected the Southwest area of Kitchener for a church plant, as this part of the city is fast growing, with a great deal of new house construction. By early fall 2012, a church plant team had been recruited, including three families that live in that part of Kitchener. Over the past year, the team has been meeting regularly to plan for the new church, and has worked on all the details for starting up.

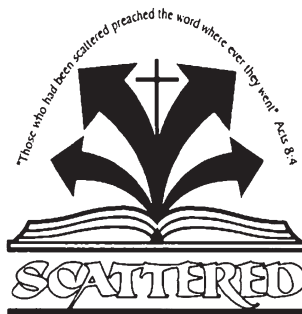
The vision and planning became a reality on Sunday, October 6, 2013, with the inaugural meeting of the Southwest Kitchener church of Christ. Thirteen adults along with seven children met together in the Williamsburg Community Centre in Kitchener, for a time of study, worship and table fellowship. The month of October is planned as a 'soft launch', as the team works to fine tune its practices. The

new congregation welcomes guests any time after the end of October. The Meeting place and time is in the Directory of Churches.

Over the next months, the new congregation will be reaching out into Southwest Kitchener as we work

to expand God's kingdom in another area of His harvest field.

– David Dunn and Bob Sandiford,
Southwest Kitchener church of
Christ and the elders
of the Waterloo church of Christ
October 10, 2013



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today as people always want “better and more”. (Case in point...the crowds with each new generation of the iPhone).

Most everything has become a “need”. Sadly, even the church has begun to build its ministry around people’s “felt needs” rather than their real need to know Jesus as LORD. I am not saying we should not do our best to help people with physical needs...just let’s be sure we do not lose sight of what the real need is!!

Based on felt needs, peace is always just out of reach. Why?

Because, thirdly, peace comes through the strength given by the Lord—Philippians 4:13. Perhaps Paul remembers the words of Isaiah who also spoke of the strength that comes from the Lord. “Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they

who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint” (Isaiah 40:28-31 ESV). Paul expresses the same idea himself, “For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us...” (Ephesians 3:14-20 ESV).

We can be sure that God’s treasure store of rich blessings is inexhaustible, limited only by the degree of our own willingness to get into a position to receive them. It is important to note that only those who live lives of obedience to God’s will can count on His power to sustain them. There is no quick fix, no shortcut to peace. It comes through consistent godly living in this world and he who fights us daily, tempting us to walk in his pleasures.

A final thought is that the person of peace is one who is thoughtful of the wellbeing of others. It has been well said, “The smallest package in the world is the person who is wrapped up in themselves”. Paul thanks the Philippians for remembering him. “Yet it was kind of you to share my trouble. And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. Even in Thessalonica you sent me help for my needs once and again. Not that I seek the gift, but I seek the fruit that increases to your

credit. I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. And my God will supply every need of yours according to his riches in glory in Christ Jesus” (Philippians 4:14-19 ESV).

Notice that Paul wants them to know they have done well in sending this support to him...not for his sake but for “...the fruit that increases to your credit”. Their gift brought Paul joy because of its spiritual benefit to them. The principle—generous blessing for generous giving—is familiar in scripture: Solomon wrote, “Whoever brings blessing will be enriched, and one who waters will himself be watered” (Proverbs 11:25 ESV). Also, “Whoever has a bountiful eye will be blessed, for he shares his bread with the poor” (Proverbs 22:9 ESV).

Peace is possible when we put our faith and trust in the Lord and live according to His direction.

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E-mail: gebell@sasktel.net

Pictures & Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a thousand words, they say, and we like to have pictures we can publish on mission outreach and service projects in evangelism, teaching and doing service. These may be of work done in Canada or by Canadian congregational groups who travel and serve outside of Canada. Good quality digital photographs allow us to see, be encouraged by and praise God for these activities of our fellow Christians. We look forward to being able to share these “good news reports” with readers of the Gospel Herald.

— The editors

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Questions People Ask

Bill Craddock

Is a person required to be a member of a local church? Can he be just a Christian without a local church affiliation?

We first need to look at the word "church." The English word church is derived from a Greek word, *kurikon*, which means "belonging to the Lord." *Ekklesia* signifies "called out." It is generally conceded that the basic sense of the term is "assembly" or "congregation."

"Church" is used of the people of God universally. The church is the "one body" which Jesus purchased with His blood (Acts 20:28) and of which He is the head (Col. 1:18). It is impossible to be "saved" and not be a part of the church as God adds the saved to the church at the time of being saved (Acts 2:47). Some refer to "the church invisible," but that is a non-biblical concept. The church is made up of people, and they are visible.

Ekklesia also refers to the Lord's people in certain locations such as Jerusalem, Corinth, etc. The book of Revelation was addressed to the "seven churches of Asia." On their missionary journeys, the disciples planted churches in many places. In each area the Christians gathered to worship and serve the Lord.

The N.T. also teaches that each member of the church has certain talents and abilities they are to use to further the growth of the church (Rom. 12:4-8). The disciples were encouraged to not forsake the assembly as they were to encourage and build each other up (Heb. 10:24-25). Christ is the head of the church, but the church is organized by the Lord to give leadership under elders, special servants in deacons, the gospel be preached by evangelists and all members working together in serving the Lord.

Should we be a part of a local congregation? Yes, if there is a faithful congre-

gation in your area. If you move to a place where no congregation exists and one is not in driving distance, you can worship at home but should seek other Christians in your area to worship with. Also if there is no "faithful" congregation around, God does not expect you to worship in an unscriptural manner.

Why do some not want to place local membership? Some do not want to be held accountable to use their talents. As long as they don't place membership they feel they are not under the oversight of an eldership. Some want

the "name" of Christian but without the commitment that goes with such. They reject the idea that they should be under the oversight of elders. Most of all, they do not intend to be in an environment where they might be subject to discipline of the local congregation. Such folks may entertain the illusion that they are serving God; however, they are not. These people have failed to comprehend one of the most fundamental aspects of Christian service.

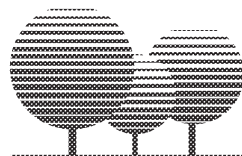
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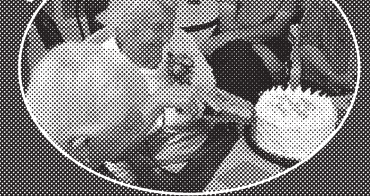
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DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

The Gospel Herald Publication exists to serve the non-instrumental Churches of Christ. The church directory is included as a service to the congregations. It should be understood that inclusion of a congregation in the church directory does not necessarily imply complete endorsement, by the editors, of all practices of those listed.

PROVINCE OF ALBERTA

CAMROSE: 4901 42 Street T4V 1A2; Sunday AM Bible study 10 am; Sunday AM worship service 11 am; Thursday Bible Study 7 PM; Phone: (780) 672-1220 (Office); Evangelist: David Friesen; Email: info@camrosechurchofchrist.ca

EDMONTON Church of Christ: meeting place in NW of city; 13015 – 116 Avenue, T5M 3C9 Office 780.455.1049; Fax 780.454.9545; Sun. 9:30 am Bible classes; 10:30 am Worship; Wed. 7:00 pm Bible Study CAREgroups at the building and in various homes (phone for locations and other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: POSITION UNOCCUPIED Web: edmontonchurchofchrist.org E-mail: church5@telus.net

SOUTH EDMONTON: Southwood Community Centre 1880 – 37 street NW, Edmonton, AB; Mailing Address: P. O. Box 42126 Edmonton, AB T6K 4C4; Minister: Roy Graneau; Contact: 780-902-1329

MEDICINE HAT: Crescent Heights Church of Christ, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

RED DEER: 68 Donlevy Ave., T4R 2Y8; Sun. 10, 11, (evening • call for information); John Smith, ev. (403) 347-3986

ST. ALBERT: Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at – call for address, Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcfc@hotmail.com, webpage: www.stalbertchurchofchrist.org

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Sun. 10, 11; Thur. 7 PM, Meeting at: Suite 200 - 2445 West Railway Street, Abbotsford, BC; Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2 Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-850-9001; email: normjen@shaw.ca

CAMPBELL RIVER: 226 Hilcey Road V9W 1P4 Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijim2@hotmail.com

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; Mid-week, call - John Forman 604-792-7806; Al McCutcheon, sec. 604-824-6703

CRESTON: Call for service times and place: David & Diane Phipers: 250-428-5937

CROFTON: 1288 Smith Rd. Box 45, V0R 1R0; Phone for time: (250) 246-3659.

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Jim Hawkins, (604) 581-2169.

KELOWNA: Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30; Charlie McKnight, ev., Ph. 250-862-8739, email: ch8739@telus.net

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjpeckett@shaw.ca

NORTH BEND: North Bend Community Hall; Sun. 10:30 am; SS 1, Boston Bar, BC V0K 1C0; Bordy Krogsgaard 604-867-9420

PRINCE GEORGE: 9465 Old Summit Road South, V2K 5S8, Sunday worship – 10 AM, 250-962-6978 or 250-562-6708

PRINCE RUPERT: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings 250-833-0927; Mailing address: Box 51, V1E 4N2; Doug Kendig, John Murray and Gordon Parmenter, elders; Contact: Cliff Plummer ev.; website: sa4CHRIST.com

SOUTH BURNABY Church of Christ (Metro Vancouver): 7485 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Midweek adult Bible study at the building: 7 p.m. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Connor Wilkerson, youth; Office: our.office@SBChurch.ca; (604) 522-7721 Website: www.sbchurch.ca

SURREY: (Greater Vancouver): 15042 92nd Ave., V9W 5V7; Sun. 10, 11, 6; Ron Beckett, ev., 604-594-1796.

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 11, Milton Diaz, ev., 604-432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Ververda, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

VICTORIA (South Island Church of Christ): Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Lanford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 1-250-479-8480, L/S Walters 1-250-478-7275, Kent Malm 1-250-642-3460 (pls leave message); e-mail SICOC@shaw.ca

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7 PM; Box 955, R0G 0J0; contact Ray Winkler (elder), 204-745-3226; Randy Foss, ev. 745 6969 (office)

DAUPHIN: 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 10:00; Sun. & Wed. nights call for details; 204-638-6321 (off), Fax: 204-638-0872

MANSON: Box 2, Manson, MB, R0M 1J0; Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 306-435-2512; email: kennyg1@myaccess.ca

WINNIPEG (Central): Sun. Worship 10, Bible classes 11:15, Eve. 6 p.m., Wed. 7 p.m.; (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca; Chad Cellaire, youth min. (204) 284-6280 (res) chad@winnipegchurch.ca

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Emails: stephanemaillet@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

SAINT JOHN: Carleton Community Centre, 82 Market Place, Saint John, NB, E2M 1B5; Mailing address: P.O. Box 23021, 407 Westmorland Drive, Saint John, NB, E2J 2S0, Worship 10:00 a.m., Bible study follows. Wednesday night Bible study at 6:30 p.m., call for location. Contact Shawn Leblanc at (506) 832-5230 (Ev.) OR Fred Nelson at (506) 847-2802.

NEW YORK STATE

NIAGARA FALLS: 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716)285-6534, Home (716) 297-6563; Sunday Bible study 10 am, Wed. 11 am, evening 6 pm, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niafallscofc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

SHUBENACADIE: 3557 Indian Road, Mill Village, NS B0N 2H0; Sunday Worship Times: Fellowship at 9:30 a.m., Bible class and Sunday school at 10 a.m.; Worship at 11 a.m. Tuesday night Bible study at 7 p.m. Ladies Bible study class at noon on Thursdays. 902-758-4252 (to leave a message at the church building), 902-758-2633 J. Mackey, natbrown@ns.sympatico.ca

PROVINCE OF ONTARIO

Ajax Church of Christ: 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in different brethren homes; Steve Chubry, Minister, Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcoccentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

AURORA: 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30, 11:00, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail: aurorachurchofchrist@hotmail.com or Clare Preston, (905) 895-0954

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; 705-230-0513 (off.); Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

BEAMSVILLE: 4900 John St., L0R 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, Small groups meeting throughout the week.; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

BRAMALEA: 750 Clark Blvd., L6T 3Y2; (905) 792-2297; mail@bramaleacocf.ca; Sunday worship 10:00, 6:00; Bible class 11:15; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacocf.ca.

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, Mid-week, call for times; contact Ray Knight (519) 754-0401; Mike Gray 905-387-5680, email: thegrays1@shaw.ca office (519) 759-6630

CHESLEY & AREA: Call for time and place of meetings. Padfield: 519-934-0441; David Vance: 519-507-5070; Ron Zavitz: 519-363-6952

COLLINGWOOD: 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-375-0559; Sunday Study 10:00 a.m. & Worship 11 a.m.; Study Tues 2 p.m.; Please join us for worship, Bible study or fellowship at any time.

CORNWALL: 105 third St W, K6J 2N9; Sunday Bible Study 10 am, Service 11am; Mid-week study Wed 7 pm; Allen Bojarski: evangelist/secretary, ph: 613-933-1825; Joel Bojarski: chairman; Mark Duperron: treasurer, ph: 613-932-3701; Fax: 613-933-2464; Mail: 1702 Dover Road, Cornwall, ON, K6J 1W1; email: abojarski@cogeco.ca; website: www.home.cogeco.ca/~abojarski/index.html

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 6:00; Wed. 3:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email: cofcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 10 am; Bible classes 11 am; Sun evening 6 pm, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev (h) 289-566-8963; website: www.grimsbycofc.org

HAILEYBURY: Meeting at 607 Christian Avenue, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, POJ 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

HAMILTON: Fennell Ave. Church of Christ, 321 East 27 Street (at Fennell), L8V 3G8; Sunday 10:00, 11:00, 6:00; Wednesday 7:00; (905) 385-5775 (off.); email@churchofchristhamilton.com Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

NORTH HAMILTON: YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; c/o Joe Sandassie, 286 East 26th Street, Hamilton ON L8V 3E1; 905-389-8308, email: rjwss@cogeco.ca

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:00, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292

HUNTSVILLE: 36 Hilltop Dr., P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Ken Skinner, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE: (Manitoulin Island) 1-1/4 miles South of Hwy 540, Ice Lake, ON; Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario POP 1H0, Sunday: classes 10 am, worship 11 am; midweek - call for information: 705-370-2908 or 705-377-4019

KENORA: 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-468-7523 Earl Rattai, ev., 807-548-2245; email: erattai@sympatico.ca

KINGSTON: 446 College St., K7L 4M7; Sunday worship 11 AM; (off) 613-546-5409

KITCHENER (Southwest): Sunday 10:30 AM, Williamsburg Community Centre, 1187 Fischer Hallman Road, Building 600, Suite 620, Kitchener, Ontario. Church phone: (519) 496-2286 Mail to: Southwest Kitchener church of Christ, 1187 Fischer Hallman Rd, PO Box 48035 Williamsburg RO, Kitchener, Ontario N2E 4H0.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. Worship 10 AM, Bible Study 11 AM

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cofc@brucetelecom.com website: <http://www.meafordcofc.ca/> Check website for monthly changes

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga (10th Line & Tacc Drive); Worship: 10:30 – 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Phillip Brown, ev, cell 289-200-9160; email: phillikare@gmail.com. Tony Lourenco (905) 829-8312; tlourenco@coqeco.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca Web address www.mississaugacofc.ca Email: mail@mississaugacofc.ca

MISSISSAUGA (Port Credit): Church of Christ, Port Credit, 1288 Lorne Park Road, Mississauga, ON L5H 3B1 Sunday Worship: 9:30 AM; Bible Study: 10:45 AM Contacts: Max D'Costa - Phone: 905-949-8793 Email: mnmcosta@yahoo.ca Sabastin Daniel - Phone: 905-216-5344 Email: sabastin_daniel@yahoo.com ALL ARE WELCOME

NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 9:30, 10:30; Wed. 7:00; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON; POJ 1P0; (705) 647-5488, Email: ccstone65@hotmail.com

NEWMARKET: 230 Davis Dr.; Mailing address: Upper Canada Mall, Box 21581, Newmarket, L3Y 8J1; Sunday worship 10 am, Bible classes 11:15 am; Wednesday, please call for time and location; Nathan Pickard, ev.; 905-895-6502 (off); email: pickardnathan@hotmail.com www.newmarketchurchofchrist.ca

NIAGARA FALLS: 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sunday Worship 10:30 AM, Sunday School 11:30 AM Wed. 7:30 Adult & Children's classes; Darrin Douglas, (minister) 905-356-3412, darrin@niagaracoc.com; Bruce Boland (youth/involvement minister) 905-356-3412, bryce@niagaracoc.com, website: www.niagaracoc.com

NORTH BAY: 73 Gertrude St. E.; Sun. 10:00; Box 745, P1B 8J8; (705) 472-7040 (off.); email: church@northbaycoc.com Website: www.northbaycoc.com

OMAGH: 9850 Britannia Road, Milton, L9T 7E8; 10, 11; website: <http://omaghchurch.n3.net>, Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0.

OSHAWA: Cedar Park Church of Christ 566 Simcoe St. N., Oshawa, L1G 4V3 Sun. 9:45, 11:00, 7; Wed. 7:00 pm; 905-434-1258 (Church) Shig Oikawa 905-420-8414 (res) Find us on face book-Cedar Park Church

OTTAWA (Riverview Park): 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert J. MacRury, ev., 613-737-0701, 613-733-2580 (off); www.ottawachurchofchrist.ca

OTTAWA (West): The Olde Forge Community Resource Centre, 2730 Carling Avenue, Ottawa; Mailing Address: West Ottawa Church of Christ, c/o Bill Schlarb, 361 Viewmont Drive, Ottawa, ON, K2E 7R9; Sunday morning: 10 am. Bible study, 11 am; Worship service Contacts: Bill Schlarb, 613-224-8507; Bruce Veinot, 613-592-0291 email: westottawacofc@gmail.com

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 2pm; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: osccoc@wightman.ca website: www.owensoundcofc.com

PETERBOROUGH: The Board Room, Parkway Place Mall, Landsdowne Street W.; Mailing Address: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224

PORTR COLBORNE: 700 Steele St., L3K 4Z2; Sun. worship 10:00, SS 10:15, Adult SS 11:00; (905) 732-2465

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:00; 935-9581 (off.); Jeremiah Cisco, ev.; Email: churchofchrist@bellnet.ca; WebSite: www.stcatharinescofc.ca

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Bob Jackson, 519-633-1123.

SARNIA: 796 Errol Road E., N7V 2G7, Bible study, Sunday 9:30 am and 6:30 pm, Wednesday 7 pm. Worship Sunday 10:30 am. Email: info@sarniachurchofchrist.org Website: <http://www.sarniachurchofchrist.org>, phone (519) 339-1161 (off), or (226) 886-3333

SAULT STE. MARIE (Pinehill): 132 Cunningham Road, P6B 1N4; (705)949-4988; Sunday 9:40AM, 10:40AM; call for Sunday PM time; Wednesday 7PM; Elders: P. Bailey (705) 256-6789), L. Hotchkiss (705) 759-0649, C. Whitfield (705) 254-6153

SELKIRK: 1/2 km n. of village, 58 Haldimand Road 53, Sun. 10 & 11. Wed. 7:00; PO Box 247, Selkirk, ON N0A 1P0; Michael Toby: 905-776-0015; medt@xplornet.com

SOUTH RIVER: Jaspar St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Jim Nicholson, ev. (705) 384-5215

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Brent Olson, minister, Robert Priestnall, sec.; email: emailus@sccoc.ca; website: www.patchworkinthereek.com

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wednesday - various activities 7:00 pm, please call for details; Voice mail (519) 273-5280; Greg Toohy, ev, 519-635-5921; Contacts: John Brush (519) 625-1054; Charles Kippax (519) 539-6931

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7 PM; Edward Klym (ev), 705-560-3964, email: edklym@unitz.ca, Elders Wes Bailey, Don Stringer

SUNDRIDGE: Hwy. 11 N.; Sun. 9:30, 10:30 Wed. 7:30 PM; P.O. Box 927, POA 1Z0; (705) 384-5214

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Rick Klazinga, sec, Randy Morrilt, ev; Box 708, POR 1L0;

(705) 842-2344 (H), (705) 842-3340 (O/Fax); Email: randy.lois.church@sympatico.ca

Thunder Bay: 201 E Brock Street Thunder Bay, ON P7E 4H3 10 am worship, 11:15 am Bible Study Contact: Donald Williams 807-285-5457 Email: williado1234@hotmail.com

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:30; Wed. 7:00; Box 331, N4G 4H8; 842-7118.

TINTERN: 4359 Spring Creek Rd. Vineland ON L0R 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev., Dylan Pyeatt ev.; (905) 563 6311 (off.).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (office)

TORONTO (Scarborough): 2035 Kennedy Road, Toronto, Ontario M1T 3G2 DELTA Toronto East Hotel, (Leaside Suite) Kennedy & 401 East; Sunday 10:00am; 11:00; Thurs. 7:00pm (in homes) (Mailing Address: 300 Borough Drive, P.O. Box 47011, Scarborough, Ontario M1P 4Z7) Church Phone: 416-970-3835; Website: www.scarboroughchurchofchrist.com Devon Bennett, Minister, 905-686-2486, Cell: 416-970-3835; Fax: 905-428-1579; email: devonben@gmail.com

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152; contact; Aikins Wiredu, 905-216-6896; Bernard Worloson, 416-742-8292; Twi service available last Sunday of the month, and Spanish Classes, Mondays 7:30 p.m., Santiago Molina (416) 751-6879.

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwomoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Max Craddock, ev. 416-461-7406, e-mail emaxc@strathmorecofc.ca; Marlon Molina, ev., marlonm@strathmorecofc.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev. 416-751-6879, website: www.strathmorecofc.ca;

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., PO Box 1196, 450 Countess Street S. Durham ON N0G 1R0; Phone 519-369-1731; Gordon Dennis, Box 274; Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; David Dunn ev., 519-669-4319; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@gmail.com

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 785 Sandison Ave., Windsor, N9E 4T3; (519) 250-4407; Email: westsidechurch@live.com

PROVINCE OF QUEBEC

MONTREAL: (English/French/Ashante): 785 Brault Ave, Verdun, QC, H4H 2B3, Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Email: churchofchristofgm@videotron.com, Website: churchofchristgreatermontreal@hotmail.ca

MONTREAL: (South-West • English/French/Spanish): Ville Emard Church of Christ, 6259 Monk Blvd., Montreal, QC, H4E 3H8 (2 streets east of the Monk subway station, 10 minutes from Downtown); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vecoc.org; Roger Saumur, ev. (514) 602-5105; e-mail: rogersaumur@sympatico.ca

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

QUEBEC CITY: 2980 De Verteuil St (corner Jean-Noel St); Mailing address: PO Box 9041 STN Sainte-Foy, Quebec, QC G1V 4A8, Sunday School: 9:30 AM; Sunday worship: 10:30 AM (French); Wed. 7:00 PM (Phone in Summer) 418-651-3664 (of); Yvon Beaudoin, ev. 418-728-5240; email: ybeaudoin@oricom.ca; Roger Paradis, ev. 418-831-8690; email: rparadis1518@videotron.ca

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, SOC 0K0; (306) 268-4522.

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res. E-mail: estevan.cofc@sasktel.net website: www.estevanchurchofchrist.org

GRAVELBORG: 300-2nd Ave. E.; Sun. 10:30, Box 507, SOH 1X0; Wendell Bailey, ev; (306) 648-3435

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenosee Village, SK SOC 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: call Ray Fisher (306) 575-3207 or Paul Moore (306) 575-0218 info@moosemountainchurch.com

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10:00, 11:00; Off (780) 875-4056; Lee Patmore, ev.; res: (306) 825-2505 cell (306) 821-7446 e-mail: patmores@sasktel.net

MOOSE JAW: 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjccoc@sasktel.net Website: <http://mjchchurchofchrist.blogspot.com>; Call for times of worship, Darrell Buchanan, ev

REGINA (Northwest): 4400 4th Avenue Regina S4T 0H8 (in the Orr Centre) Sunday: 9:45am Classes: 11:15am Contact: Dr. Leslie Williams E-mail: lesliejwilliams@gmail.com

SASKATOON: Sunday, Worship 10 AM, Wed 7 PM; Phone for summer schedule: Office:343-7922; Lead Minister: Mike Parker; Senior Minister: Bob Parker; Location & Mail: 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; Bob Parker: toonchurch@live.com and Mike Parker: mike@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-711-9925; (call for location of meetings).

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 6:30 p.m.; John Smith, ev. 306-842-6424 (off)

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Great Lakes Christian College - 4875 King St., Beamsville, Ontario



Please join us at our major fundraising event of the year wherein **Dr. Geoffrey Ellis** will acknowledge and communicate the vital value of **Board Service**, and we will honour those who serve and have served as the **Chairmen of our Boards**.

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